

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXXVII. { N. E. COBLEIGH, D.D., Editor.
FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, FEBRUARY 28, 1866.

Terms, \$2.50, strictly in advance.
Office, No. 11 Cornhill, Boston. } NO. 9.

For Zion's Herald.
THE GEOGRAPHICAL DEVELOPMENT OF
METHODISM.

It is well known that in accordance with plans long since proposed and thoroughly discussed, it is intended to make the year 1866 forever memorable at the position occupied by the Methodist branch of the church of Christ. If, however, our purpose in taking such a view be only to minister to our pride, and develop a spirit of self-landlording, it were better to pass the Centenary without the slightest recognition; but if in humility we contemplate the success which we have realized, acknowledging the hand of God in it all, and if we accept the increased burdens and responsibilities which our vast numbers and increasing wealth give us, and if encouraged by the past, we shall heartily devote ourselves to the useful duties to which we are called, then the Centenary will be the occasion of lasting blessing to all who may participate in its observance.

It is a fact worthy to be borne in mind that this is the first Centenary which American Methodism has ever celebrated. A hundred years in the life of a church is a period of exceeding brevity. The sanctity of antiquity and the venerability of old ages are wanting. Indeed men and women are now living who heard the gospel preached from the lips of the founder of Methodism; and probably some who were converted with the church or even who were converted under his ministry. Not only is the origin of Methodism exceedingly recent, but we must remember when we view its present position, that at first both in England and in this country it received the sympathy of but very few of the learned and influential, while starting with the very smallest beginnings, it had to encounter the brutal opposition of the mob and the bitter contempt of the intelligent and powerful. These considerations should be borne in mind if we wish correctly to appreciate the progress of Methodism. Said Thomas Coke, imbued with the aggressive spirit of Christianity, "I want the wings of an eagle, and the voice of a trumpet, that I may proclaim the gospel through the east and the west, the north and the south." The aspiration of his restless soul has been realized in the extension of the church he loved so well.

It is especially worthy of notice that nowhere is Methodism more thoroughly established than in the land of its origin. In England, under various modifications, it occupies a leading position, and is many respects the first position among dissenters. In the principality of Wales by far the greater proportion of the people are Methodists, either Calvinistic or Arminian. Methodism is established in Scotland, Ireland, and most of the islands adjacent. If we pass to the continent we shall find that it is present and active there in nearly all directions. A Conference has been organized and is doing effective service in France. It has at least a foothold in Spain and at Gibraltar. It has a vigorous organization, with all the appliances for success, in many of the Germanic countries. It is making itself as a vital power in Switzerland, Italy, Malta, Denmark, Norway, Sweden, Finland, Southern Russia, Bulgaria, and Turkey.

If we cross to Africa we find Methodism planted along the western coast for hundreds of miles, in the most unwholesome and deadly region of the world for the white race, where it has been carried by a heroism and devotion unparalleled in the history of the church. It is found in the colonial settlements of the Cape of Good Hope, and other parts of Southern Africa, as well as in some of the prominent islands belonging to the African continent. Two names connected with Methodism in Africa will forever illuminate the pages of that history which shall record the regeneration of that long-neglected land. Mollville R. Cox, the missionary martyr, and Francis Burns, the missionary bishop, are names which represent whatever there is of virtue, of Christlike self-sacrifice possible to human nature.

Now have the untold millions of Asia been neglected. At an early day, Coke, the dauntless apostle of the gospel, awaked in the minds of his brethren, a zeal for missionary enterprises. Eighteen times had he crossed the Atlantic to carry on his plans upon the main land and the West Indies. Old age did not diminish his exertions. When nearly seventy he projected a mission to the East, and offered to go himself and give thirty thousand dollars to sustain the undertaking. Though he died on the voyage and was buried at sea, the missionary fervor which he had kindled did not die. The ever-sounding sea seemed to be constantly calling the heralds of salvation to the evangelization of the populous nations of the East. The call has been nobly answered. Today India, from Ceylon to the crest of the Himalayas, is moving at the preaching of the word of life. Whole Conferences are springing into being, and the work is extending in all directions with ever increasing rapidity and power. Outposts of the advancing hosts of Methodism are found along the coast as they stretch onward in their almost interminable length. In far distant China the hymns of Wesley are sung in the strange language of that mighty empire, which numbers more than four hundred millions of the human family, and Methodism is planting its standard firmly in that land so long closed to all Christian influence.

It is impossible in this connection to pass by Australia, the last discovered new world, not simply because of the missionary work there being accomplished, but because in that distant part of the earth there is growing up under exceedingly peculiar circumstances a nationality which must hereafter occupy a position of commanding influence among the nations. Settled within a comparatively recent period by penal colonies of deported Englishmen, it seemed that it might become one of the worst places on earth. But the capabilities of the soil and the climate, the mineral wealth of the country, and other minor causes, have combined to attract a constant tide of immigration; the institutions and civilization of the country seem to be moulding themselves after a democratic and Christian form. Here in this island world Methodism is in the foremost rank, and closely follows, if it does not lead, the most adventurous pioneers of civilization. It establishes itself with the same facility in New Zealand and Tasmania, as in the various colonies of the continent. Nowhere is Methodism more triumphant than in many groups of the Pacific islands.

The burning sands of the desert offer no obstruction to the indomitable perseverance of the Methodist missionary; the delightful climate and the luxuriant influence of nature in the Edinlike islands of the ocean do not diminish the energy of the followers of Wesley. Their patient souls conquer all hindrances, and the unwavering faith in both God and man which lies at the foundation of their theology, inspires them with quenchless zeal.

But the tidal wave of Methodism sweeps westward as well as eastward. Only a few years, comparatively, before Coke set out on his mission to the East, Methodism had been introduced to the sparsely peopled colonies of Great Britain

scattered along the Atlantic coast. Indeed, it is only a hundred and thirty years since John and Charles Wesley, both of them young men, were tolling faithfully to instruct the Indians and the early English settlers in Georgia. So recently as the time just mentioned, Charles Wesley preached several times in Boston in King's Chapel, on his return voyage from Georgia to England. How have the followers of these servants of God multiplied in these lands where their weary pilgrim feet once trod! Methodism is extended over the whole continent. It flourishes in New England amid the choicest intellectual culture, and is equally at home in the log cabin of the frontier settlement; it thrives along the cliff-bound coasts of the Atlantic, and on the wide spreading and fertile prairies; while it bursts forth in full vigor on the lofty ranges of the Rocky Mountains, and spreads out in beauty and power in the giant States of the Pacific. It has controlling influence in several of the West Indies, and has positions of future promise in South America. Thus Methodism surrounds the world, thus it reaches every continent and many islands; thus, everywhere, and under all circumstances, it moves forward; thus with tireless activity it builds up the walls of the spiritual Jerusalem; thus it extends and multiplies its efforts and its agencies to elevate and save mankind.

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For Zion's Herald.

THE SPIRITS LAND.

The spirit's land—where is that land
Of which our fathers tell,
Of whose mysterious, viewless strand,
Earth's parted millions dwell;

Beyond the bright and starry sphere,

Creation's flaming space remote,

Beyond the measureless career,

The phantom flight of thought?

There flowers their blossoms wave

Beneath the cloudless sky,

And there the latest lingering tear

Is wiped from every eye;

And souls beneath the tree of life,

Repose upon the blessed shore,

Where pain and toll, and storm and strife,

Shall never reach them more.

And yet, methinks, a chastened woe

There then may prompt the sigh,

Sorrows would not forego,

For calm, unmoving joy;

Where strains from angel harps may stray

On heavenly airs of mortal birth,

That we have heard, far, far away

Amid the bowers of earth.

Al! then, perchance, their saddening spell,

That from oblivion saves,

May wander like a lone farewell

From this dire lawn of graves,

And like the vision of a dream

Shed on the disembodied mind

Of mortal life a dying gleam,

And loved ones left behind.

Yes, yes I will, I must believe

That nature's sacred ties

Survive, and to the spirit cleave

Immortal in the skies;

And that imperceptible was my bliss

In heaven itself, and dashed with care,

If those I loved on earth should miss

The path that leadeth there.

Taftborough, N. H. J. L. HERSEY.

For Zion's Herald.

THE CHRIST-BEARER.

It is not mere poetry, that Christ is represented on earth by the lowly and the outcast of the human race; for he has declared that our treatment of them is an index of our disposition towards himself. "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have done it unto me." The solemn occasion on which these words will finally be pronounced, gives to that impressive description of the general Judgment without the conviction that the spirit which we evince toward the poor and the oppressed will be the hinge of eternal destiny. Opinions and creeds will not be called into the account as the criteria of character; they will flee away like chaff before the winnowing fan with which the Judge will purge his floor. Naught will abide the test but the wheat of benevolent deeds to the sorrowful and the outraged, springing from the root of love toward God.

How deeply solemn is the thought that Jesus walks the earth incognito from age to age, appearing in every generation and in every land, presenting himself to every individual, in the disguise of hunger, nakedness, sickness and impugnment, silently gathering testimony for or against every man in that great tribunal in which he will sit as Judge! Were it revealed to us that the future Judge of the quick and the dead is actually re-incarnated in the form of some poor man, and that he is to-day collecting evidence for the Judgment Day, invariably writing the words, "Come ye blessed" or "Depart ye cursed" opposite every man's name, according to the treatment which he receives from each, what an eagerness would be manifested by every one to penetrate the disguise of this mysterious person, and, by kindly conduct, to secure a favorable and record against their names.

It is reasonable that there should be less interest when this Author of destiny takes the form of one man, but of a whole class of men, so accurately described that they may be known beyond a doubt? "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Go where Virtue lies oppressed; lo, there is the Christ of thy day. He is easily found by every earnest seeker. Have the people of our own land any difficulty in determining who are the least of Christ's brethren? Who stand on the lowest round of the ladder of American society, considered by some but a step above the brat? Who are hungry and naked and strangers, but the myriads of despised and vilified sahabs who, through great tribulations, are mounting up to a conspicuous place in the white-robed congregation? Here is the Christ of our generation, mocked and scourged, and buffeted and spit upon—Eccce Homo! He wears all the prophetic robes of Christ. He hath no beauty that we should desire him. His visage is marred more than any man. He is despised and rejected of man, a Man of Sorrows and acquainted with grief, and we hide as it were our faces from him. He stands at the threshold of every American citizen, an outcast, forlorn, houseless, defenseless, bereft of all civil rights, the victim of cruel prejudice with the same facility in New Zealand and Tasmania, as in the various colonies of the continent. Nowhere is Methodism more triumphant than in many groups of the human family.

The burning sands of the desert offer no obstruction to the indomitable perseverance of the Methodist missionary; the delightful climate and the luxuriant influence of nature in the Edinlike islands of the ocean do not diminish the energy of the followers of Wesley. Their patient souls conquer all hindrances, and the unwavering faith in both God and man which lies at the foundation of their theology, inspires them with quenchless zeal.

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honor Christ in the person of his poor, but it is the day for thee to enoble and strengthen thyself. There is a German legend relating to St. Christopher, that on a stormy night a child wished to cross the river. Touched by the lonely child's entreaties, he took the little stranger in his arms and began to ford the river. The waters became deeper and deeper; the winds arose; the waves dashed high; and, at last, just as the brave man was sinking beneath the billows, the helpless burden in his arms, for whom he was periling his life, was suddenly transformed into a strong man, who in turn clasped him in his arms, and, pressing him to his bosom far above the waves, bore him through the waters and placed his feet on the better shore. From that day this man was called Christopher (*Christus-fervi*) Christ-Bearer. The moral of this beautiful fable is plain: The church or nation that stoops in true Christian benevolence to lift up the abject and the helpless, will at last find its own salvation or aggrandizement in the objects of its tender pity. Thus Methodism went down from the pride of Oxford learning and the dignity of an exclusive ecclesiasticism to the semi-barbarian colliers and degraded peasantry of England, to find herself borne safely through the storms of the succeeding century, upheld by the poor whom she had enriched and defended, by the weak whom she had made strong, till now she is sought by a State which once scorned her, and wood by a church which once held her in supreme contempt, and paid them back with compound interest.

The legislature was in session. While sitting in this splendid State House and listening to the discussions on educational and railway enterprises, I could almost fancy that I was in the capitol of Massachusetts. The proceedings were equally dignified and able. It is true that in the morning shortly after breakfast some of the honorable Senators were smoking their pipes in their senatorial seats, though one member was promptly called to order for addressing the president and attempting to make a speech with a pipe in his mouth! What lamb is that you are flogging, asked he. It is my child, replied Mahomet. Cays answered, I have many such little girls as that, and have buried them all without embracing one of them. Unhappy man, cried Mahomet, it must be that God has deprived you of every feeling of humanity. You do not know the sweet enjoyment that is granted man to experience.

Mahomet said at one time, "The things of this world which have the most attraction for me are women and perfumes, but I only taste pure fidelity in prayer." As a legislator he deserves credit in several respects; for his recognition of the rights of the sex whose charms so powerfully influenced him; besides he abolished the frightful custom of burying the daughters as soon as they were born, a custom still in force among several tribes when his power began to increase; he improved the lot and elevated the condition of women in Arabia by many laws incorporated in the Koran. Among the Arabs in the days of paganism, daughters inherited nothing from their parents; Mahomet secured to them one half as much as the inheritances of male heirs. He declared that husband and wife had equal rights founded on reciprocal affection and esteem. Before his time a woman was considered as a part of the property of her deceased husband; he freed widows from this humiliating condition, and secured their support for a year from the estate. He recommended to children love, humility and respect toward their mothers, more especially than toward their fathers; an idea which he pointedly enforced by this saying "A son gains paradise at the feet of his mother."

And here, on the border, where the battle raged the fiercest, and where neighbourhoods and even families were divided, and where scores and hundreds have been slain in irregular fights, to be seen the greatest triumph of the late struggle. The old virus of slavery still remains in the country it has been circumvented and contracted. Whatever political changes may take place, Maryland, Missouri and West Virginia have become Northern States. Labor is here honorable, public schools are improving, and the tone of feeling is to become in fact like that of New England. But what hath God wrought!

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E. H.

We extended our visit to Jefferson City, the capital of the State. What resources for future wealth and power are found in the valley of the Missouri! They must be seen to be appreciated. And the energy and enterprise consequent upon the abolition of slavery would astonish a man who had not seen the State since that great historical event.

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E. H.

EVENING BRINGS US HOME.

Upon the hills the wind is sharp and cold,
The sweet young grasses wither on the wold;

And we, O Lord, have wandered from thy fold;

But evening brings us home.

Evening brings us home,

boring for 80 more before the close of the Conference year.

Rev. L. J. Hall, of Lawrence, who has been quite ill for several weeks, reports himself convalescent. It will be several weeks before he can resume his pulpit and pastoral labors. He reports also that "Haverhill Street Church has been blessed with a revival spirit for four months past, and quite a number have been converted. The congregation has been steadily increasing, and the future looks encouraging."

Rev. Wm. H. Starr rejoices over a revival in Hingham, Mass. Twenty have been converted.

A revival is going on at Marlboro', Rev. L. Marcy, pastor. More than 20 conversions are reported, and the work is still spreading.

Rev. E. Benton says, "God is reviving his work and saving souls in Rockville, Conn."

The Newark (N. J.) *Daily Advertiser*, in speaking of a powerful revival in that city, says: "Elder Knapp, the well known Baptist revivalist, Boston Corbett, Corfield, Gardner, and others of less note in the religious world, have been laboring here with marked success, and many who have been regarded as entirely beyond the reach of religious influences have been constrained to acknowledge the power of the gospel."

Rev. E. Mansfield, pastor of the Hadding M. E. Church in Philadelphia, has received during his pastorate of three years, now about to close, 150 members by certificate and 304 on probation. A powerful revival is still in progress.

The South Third Street M. E. Church in Brooklyn, N. Y., Rev. J. S. Inskip, pastor, has just paid the tithe on their church property of \$9,000.

The Philadelphia correspondent of the *Christian Advocate* of last week reports the following: "At a complimentary dinner given at the Comptroller's Inn, the firm of Jay Cooke & Co., to Hon. W. M. Wadsworth was subscribed towards the erection of a Methodist House in Arch Street, to be fitted up for the use of the general Methodist headquarters. It is the act of the President in establishing civil governments in the South, and to secure equal rights without distinction of color. Mr. Trumbull spoke in review of the President's veto. He said the bill was merely an amendment of the original act, and does little more than has already been done without statute or provision. He denied that the bill intended to make the Bureau permanent. He said it would be a breach of trust to appoint an agent in every county; there was no need of making it so expensive. As to its being unconstitutional, he said it is but a short time since two men were arraigned in Georgia by a military commission, and are now to be hung in the President's own city. It is unconstitutional to do by virtue of the law of Congress which is being done every day without one. As to the President's statement that nearly four millions of freedmen were to be provided for by the bill, Mr. Trumbull quoted from Gen. Howard's report, to show that but 90,000 colored men had been aided and 47,000 whites, and that in December last the number was reduced to 17,000. As to the cost of asylums, Gen. Fisk, Assistant Commissioner for Tennessee, shows that less than 200 orphan children and aged persons were the only negroes receiving aid in his department. The military authorities feed the destitute where there is no agent of the Bureau. When the agent works in a district he soon decreases the number of destitute, and so decreases the expenses of the government. The President suggested that the freedmen should be protected through the civil power of the courts. But the Legislature of Mississippi prohibits the leasing or hiring of any freedmen, and in certain cases gives white power over their persons. In some localities they are not permitted to hire themselves out without the consent of their former masters; consequently, if the courts enforce the laws, it would be to oppress the freedmen. After some further debate the vote was taken, but the bill did not receive the requisite two thirds. The vote was—aye 30, nays 18.

Friday, a bill was referred, to continue the present term two years longer. Mr. Fessenden moved to take up the House concurrent resolution declaring that no Senators or Representatives shall be admitted into Congress from the States that have been declared to be in insurrection, until Congress shall have declared them entitled to such representation. Mr. Fessenden said he dissented from the closing portion of the President's veto, which decried that Congress has the right to impose restraint on those States who fought for four years against the government. He wants Congress to decide whether it has anything to say in the matter or not. If the President had simply disintended from the bill, nobody would have submitted to it with a better grace than himself. But if he objects because the South is unrepresented, then if he is consistent he will veto every bill Congress passes. The President is for admitting the rebellious States as soon as they give sufficient evidence of their loyalty. "So say I," said Mr. Fessenden. "There is no difference on that question," said Mr. Sumner. But the bill was referred, to continue the present term two years longer. Mr. F. T. TOSBY, President.

Rev. Wm. H. Sturt, from the friends at Sanborn, N. Y., \$7.50, and Danville \$5. From the people of the Metropole and the friends in, in addition, amounting to over \$50.

Rev. Joseph Moor, from parishioners at Farmington Falls and Vtenea Circuit, \$85.

Rev. E. Wilkins, from the people of Rochester, N. Y., \$125.

Rev. Dan Sherman, pastor of the Methodist Church at Melrose, Mass., was completely surprised by his parishioners last week, and presented with \$500 in blackbooks.

Rev. A. C. Stevens, from friends in Brattleboro, Vt., \$15 cash, and other values.

Rev. F. Furtner, from his parishioners in Greenfield, Mass., on the 13th, a pleasant visit and a liberal donation.

Rev. F. A. Crafts, of North Bridgewater, Mass., Feb. 21st, \$50 cash received, in addition to gifts previously received.

Rev. L. J. Hall, from his parishioners at the Haverhill Street Church, Lawrence, \$150.

Rev. E. Benton, of Rockville, Conn., \$150.

Rev. E. Davies, from friends in Rockland, Me., \$100.

Rev. J. Woodbury, from friends in North Dana and South Athol, \$97, mostly cash.

Rev. C. S. Rogers, of Dorchester, Feb. 14th, \$116 in cash, besides other acceptable presents.

Rev. C. N. Hinckley, a surprise and present of \$50 cash, from friends in Brattleboro.

Rev. J. Collins, of York, Me., a Christmas present worth \$50, from South Gardiner, \$47.

Surprise visit from South Gardiner, Rev. A. C. Hinckley, a good time, and \$10.50.

Rev. Joseph Moor, from parishioners at Farmington Falls and Vtenea Circuit, \$85.

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Rev. J. Collins, of York, Me., a Christmas present worth \$50, from friends in Brattleboro, Vt., \$15 cash, and other values.

Rev. F. Furtner, from his parishioners in Greenfield, Mass., on the 13th, a pleasant visit and a liberal donation.

Rev. F. A. Crafts, of North Bridgewater, Mass., Feb. 21st, \$50 cash received, in addition to gifts previously received.

Rev. L. J. Hall, from his parishioners at the Haverhill Street Church, Lawrence, \$150.

Rev. E. Benton, of Rockville, Conn., \$150.

Rev. E. Davies, from friends in Rockland, Me., \$100.

Rev. J. Woodbury, from friends in North Dana and South Athol, \$97, mostly cash.

Rev. C. S. Rogers, of Dorchester, Feb. 14th, \$116 in cash, besides other acceptable presents.

Rev. C. N. Hinckley, a surprise and present of \$50 cash, from friends in Brattleboro.

Rev. J. Collins, of York, Me., a Christmas present worth \$50, from South Gardiner, \$47.

Surprise visit from South Gardiner, Rev. A. C. Hinckley, a good time, and \$10.50.

Rev. Joseph Moor, from parishioners at Farmington Falls and Vtenea Circuit, \$85.

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Poetry.

THE BURIAL OF OUR LITTLE ONE,
Born another child, upon thy breast for this young
child of ours;
Give her a quiet resting-place among thy buds of
flowers;

Or lay her gently from our arms into thy silent
fold.

She is calmly beautiful and scarcely two years
old;

And ever since she breathed on us hath tender
knowing;

No wonder that with aching hearts we leave her
here alone.

How shall we miss the roguish glee, the merry,
merry voice;

That in the deepest, dreariest day would make us
sad?

How sweet was every morning kiss, each parting
for the night;

Her lipsing words that on us fell as gently as the
breeze;

But death came softly to the spot where she was
wont to rest,

And bade us take her from our home and lay her
on thy brest.

So mother, thou hast one child more, and we have
the sweetest spot in all our hearts is now a
widerness;

From which the warm light of the sun has wafered
and nothing here of radiance left but Memory's
solen star;

We gaze a moment on its light, then sadly turn
aside;

As though we now had none to love, and all with
her had died.

Mother, we know we should rejoice that she has
gone before,

God where the withering hand of death shall

be to the touch of sinless souls, a golden harp to
her,

And join the everlasting throng of singing children
there;

Yet we think how dear she was to us in her
brief stay,

And can we weep that one so sweet so early passed
away.

Literary Notices.

A YOUTH'S HISTORY OF THE REBELLION, by William M. Thayer. Boston: Walker, Fuller & Co.

This is a very interesting work. It extends from the Masses at Fort Pillow to the end of the war. The author is not only an interesting writer, but conscientious and careful about his statements. It is an excellent work for boys and youth.

LYRA CONSOLATORIA, or Hymns for the Day of Sorrow and Joy, by Mrs. Howland, Boston: New York: Robert Carter & Brothers.

This is a book beautifully made up, and beautifully filled with the words of consolation.

WIVES AND DAUGHTERS, by Mrs. Gaskell. With Illustrations. New York: Harper & Brothers; Boston: E. P. Dutton & Co.

PAULINE MCCLURE, A Sequel to Alfred Houghton's Household. By Alexander Smith. Boston: Ticknor & Fields.

EYE-WITNESS, or Life Scenes in the Old North State. By A. W. Denslow, pp. 276. Boston: B. B. Russell & Co.

This is a very interesting book depicting the trials and sufferings of the slaves during the rebellion.

SIMPLICITY AND ELEGANCE, by Anne Beale. Second Edition. 12mo, pp. 49. Boston: Long.

This is a Tale of the English Life, in which may be found delightful pictures of "English Country Life." It is free from morbid excitement, and appeals to the better impulses of our nature.

A NOBLE LIFE, By the Author of "John Hallifax, Gentleman," &c. Boston: Houghton, Osgood, & Co.

Those who have read Miss Mullock's other works—and who has not read some of them?—will greatly interest in this beauty.

GEORGE D. FULLER, by J. Sherrill Le Fanu. Harper & Brothers, Boston: E. P. Dutton & Co.

BALLADS AND TRANSLATIONS, by Constantia E. Brooks. New York: Appleton, Chapman & Co.

SHAKESPEARE'S MUSICAL PHOTOGRAPH, New York: Houghton & Mifflin; Boston: Lee & Shepard.

Here ten thousand tunes to each of which are given twenty lines of musical notation. It will furnish very pleasant and harmless amusement.

Carlton & Porter have published in beautiful style two volumes entitled **A VINTAGE TO AUNT AGNES** for Very Little Children, with fine illustrations, and **THE CHILDREN AND THE LION,** and **Other Stories** by Samuel W. Wibberley, D.D., with fine illustrations.

HERMAN, Young Knightley, by E. Foxton. 2 vols. 12mo, pp. 416, 301. Boston: Lee & Shepard.

ABOUT KANSAS MATTERS.

MR. EDITOR:—I feel quite interested in Mr. Dearborn's account of Kansas and its resources. It is certainly a great country. The mines and everything else seem to be on a grand scale, if we can believe the writer. But here is the rub—I doubt about government having 25,000,000 tons of freight at Leavenworth; and while I doubt a part, how can I have implicit confidence in the rest of his story. Perhaps you could get Mr. D. to take off a little—say one figure on the right. Now if he will do that, I will believe what he says, and be out going to see for myself.

The Catholics have a neat church and school-house. The Presbyterians have organized a church, and have a school in full operation. There is also a seminary, and several other schools in Rolla, and a flourishing school at St. James. Under the operation of our new Constitution, a good free school system can, and doubtless will be inaugurated.

But after a time the wicked spirit said to him: "This is dull business, staying alone and being still; I should rather work than sit here. Pit the babe sleeps so long; if he was awake, I could take him into the kitchen and see them make the pies; I like to see folks make pies. He must have slept two hours; I'll see if he is not awake." And Sammy bent down over the sleeping child, and somehow his fingers strayed away on the pillow, and got hold of one of those soft locks and pulled, gently at first, so that baby only moved; then a harder pull, so that baby cried out, and Sammy rocked the cradle, frightened at the naughty thing was done. The temper did not stop till he had made Sammy do the cruel deed of waking the little one, and lifting him out, all tired and fretful from having his slumbers broken.

I suppose I did not look at Sammy when I took the crying child, or I should have seen that something was wrong, for his heart was aching with pity for baby, and grief and shame his own first wilful wrong.

Little Sammy did not stay here with us; he was not so happy and contented after that fault. I remember that he was very attentive and obedient, and very kind to baby; and when he left, we all voted him the very prince of boys. Soon after his parents moved away, and I missed my good neighbors, and their pleasant, respectful children.

Now I suppose the children are wondering how I come to know all that, if Sammy did not confess his fault before he went away. That is just what I am going to tell you. A few months ago I received a very nearly written letter from one of the Western States, and I was quite puzzled to know what was my new correspondent. Even when I had opened the letter I could hardly understand the initials before the surname.

But that letter, coming from a gentleman who had traveled much in the West and California—an educated gentleman, and a Christian—that letter, I say, told me what waked my babe more than thirty years ago, and asked my pardon, and pardon of the man who was then a babe. Was that not very full?

And yet he did not mean it in fun; he was sincere and earnest, and had recently come to love the Lord, and felt it his duty to confess his faults. The soul of John Brown must at least have fled over the State Legislature, for a bill allowing negroes to testify in all cases passed the people's branch of the General Assembly of the State at the session just closed; and out of twenty-four Senators composing the Senate, eleven voted for the bill, only two so-called Union men voting against it. And unless the rebel element obtains control of the State at the next election, the next session of the legislature will witness the passage of this great act of justice.

Another sign of the presence of the martyr of liberty, is visible in the contribution of over \$1,300 at one collection by one of the religious congregations of the chief city of the State, in aid of his childhood was remembered with the greatest respect.

But the letter, you will say, is from a gentleman who has not read Miss Mullock's other works—and who has not read some of them?—will greatly interest in this beauty.

PAULINE MCCLURE, A Sequel to Alfred Houghton's Household. By Alexander Smith. Boston: Ticknor & Fields.

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For Zion's Herald.

TO THE BABY.

Funny thing a baby is,
Curious, and full of wonder;

Funny is its little phiz,
Comic every feature.

Helpless thing a baby is;
Tiny hands uplifit

Over the troubled tide of life,
Lies in the cradle drifting.

Mystery a baby is;
Memories of heaven

Still must hover in the soul
Such a short time given.

Solenn thing a baby is,
Since it must inherit

All the loss and gain of life,

Funny, helpless, mystic, sad—

Half the good and sweet of life
Is the getting ready.

Yours the sunshine—take it all
While you're weak and tiny,

By and by the days that come
May not be so shiny.

For Zion's Herald.

LETTER TO THE CHILDREN, AND A STORY.

DEAR CHILDREN:—I have been thinking of you,

and of your kind and naughty ways,

and of the fact that you are to be the same time both entered and instructed. It is like a

warm nursery in a great house, with a plenty of

safe and attractive playthings. I always like

to have the children in the society of these young men. When

they have, I pity them, when they sit idly gazing at

a minister, whose words and ideas are too big for

them to understand, and I love to see their faces

brighten as they come bustling into the Sabbath school, so earnest, and yet so quiet; just so

I fancy the little people will rush for the *Herold*, when

it comes into the house all stamping from the press.

"Here it is," say they. "Now let's see

what they have got for us. Wonder if B. K. P.

has a story this time. Don't crowd so; mother

should I read it aloud, because I am oldest?"

That is right, children; mother knows the best way.

Now I am going to tell you a story. Maybe it

won't be so good as some you have, but it will be

as true, I promise. Many years ago, when our good *Herold* was not more than seven or eight years of age, I invited a little boy to come and stay with me a while, and help take care of me. The parents were praying people, who never began the day's duties without asking the blessing of God on their family.

No wonder that the little ones were mild and

gentle, and used no unkind and naughty words.

But we all know that very good people sometimes

fall into temptation; so it is no wonder that a little boy should do wrong. I will tell you the story, but for the day's duties without asking the blessing of God on him, with God's blessing, another opportunity for

reformation.

Let my young readers defend themselves by all

proper human restraints, and by the constant

prayer to God, "Lead us not into temptation."

Do not be ashamed to sign the pledge, neither in

all companies, and at all times, to refuse the social

glass.

B. K. P.

O, youth, beware of the current—

The current of folly and sin;

Against not its earthly circle,

Lest you reach the abyss within.

C. F. GARNY.

Underhill, Vt.

COAL, WOOD AND KILNINGS of every description, and of the best qualities of Hard, Soft, and Intermediate. Manufactured and Domestic use, and for Diversified purposes.

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